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A

Philosophical Dissertation

U P O N *R*

D E A T H.

COMPOSED

*For the* CONSOLATION *of the*  
U N H A P P Y.

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*By a* FRIEND *to* TRUTH.

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*Bono loco res humanæ sunt, quòd nemo nisi vitio  
suo miser est. Placet? Vive. Non placet?  
Licet tibi reverti unde venisti. Seneca in Epist.*

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L O N D O N :

Printed for and Sold by W. MEARS, at  
the *Lamb* on *Ludgate-Hill*.

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M D C C X X X I I .

[Price One Shilling and Sixpence.]

Physiological Differences

UPON

D. R. A. T. H.

COMPOSED

For the Consideration of the

UNIVERSITY

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By a FRIEDRICH

Two lines reference have been made to the  
the author of the present work. The present  
work is not a new work, but a new work.

LONDON:

Printed for the Author, by Messrs. J. & W. G. & Co.,  
the London Press, 11, Abchurch Lane, London, E.C. 4.



[Price One Shilling and Sixpence]





A  
Philosophical Differtation  
UPON  
DEATH.

**D**READFUL and most horrible has ever been the Idea, which, in a manner, all Mankind have formed to themselves concerning DEATH. An Idea so ancient, and so universal, that the Majority of them have believed, and do still believe it to be innate, or natural. And because in this *Treatise*, my De-

sign is to prove it not to be so, but really acquired, as all other Ideas are acquired, I run a great Risque of being taxed with Temerity, by standing up in Opposition to a Sentiment almost universally embraced. Nevertheless, I gird myself to the Enterprize; not so much with a View of freeing the Minds of others from that false Terror, as in order to fortify my own Spirits against so vain a Belief.

My Subject I shall divide into *Two* Points, or Heads. — In the *First*, I shall declare What I mean by the UNIVERSE, and by the Word NATURE; whereof frequent Mention will be made in my *Discourse*; As also, What is LIFE, and What is DEATH: And from thence I shall examine, Whether the Dread which Men conceive of *Death* be naturally  
innate,

innate, or merely contracted and ill-grounded. — In the *Second*, I shall discuss, Whether or no, It be lawful to deprive one's self of *Life*; and shall prove the same to be at all Times a laudable Action, and at no Time blameable; natural, and not contrary to *Nature*.

By the *Universe*, I comprehend the infinite Space which contains the immense Matter, sowed, or interspersed throughout with most exiguous Vacuities, wherein, with an eternal Variation, are moved to and fro its most tenuous Particles; which Particles, or Atoms could not be at all capable of the least Motion, if the Whole was completely filled. This Matter, and this Motion are inseparable: For it is a Thing no less impossible, that Motion should be found where Matter is not,  
 than



than to find Matter destitute of Motion: Because we are to understand, that all Matter is compounded of a Diversity of Contraries, which, being intermingled, cannot in any wise be in Repose.

THAT Matter always is a Mixture, is sufficiently known to the Chymists; who never have found, nor ever can find a Body purely simple. That Motion is the Propriety of Matter, appears by Matter itself, which is throughout replete with Pores, into and out of which are continually entering and issuing the ever-active Atoms, incessantly employed either in the Formation and Maintenance, or else in forwarding the Decay and Diffolution of Bodies. That Motion is generally dispersed throughout all Matter, all Bodies attest it, by the continual Mutations they undergo:



dergo: Not only the soft Bodies, but likewise the hard ones, as Stones and Metals, do in Time suffer Dissolution; thro' their internal Motion, which causes to them a perpetual Exhalation of Particles from their respective Pores, as also thro' their external Motion, from the Etherial or Aerial Matter where-with they are continually assaulted.

I KNOW that some Persons, from the Solidity of certain Bodies, imagine them to be in perpetual Repose; and among these Bodies principally the Diamond, because they could not ever discover any Alteration in the said Stone. But those who talk in that manner do not talk rationally: For, to argue with any Foundation, they must make appear, that the Diamond is simple, and not composed of Parts, and consequently is without Pores; and being so,  
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it could not ever be cut, worked, or broken: But since we see, that it is actually cut, broken, and diminished, even just as one pleases, we are sure that it is full of Pores like other Bodies, and from thence, like them, not simple and immutable, but subject to Variation.

HENCE, all can be said is, That every individual Body is in perpetual Motion; but with this Difference, that in the more solid Bodies the Motion is less perceptible, as being abundantly slower than in the soft ones, which, having their Particles weakly connected, are easily disjoined, and their Motion becomes more sensible, as being of greater Velocity. In short, Motion is to Matter as essential as is Heat to Fire.

MATTER

MATTER then and MOTION are of an eternal Co-existence, since it is not possible that they should be derived from NOTHING: Because as *Nothing* has not any Propriety, it is unapt for the Production of any Thing; nor can a Thing which has any Existence at all ever be annihilated. But in case any one would be so stupid as to go about to defend a contrary Opinion, in order to establish it with any Foundation, he must necessarily prove, that from Time to Time certain Beings have appeared which never existed, or indeed, that some which have existed have disappeared, neither of which Cases ever has, or ever will be seen: Because as every Thing which does exist, does exist necessarily, it must therefore exist eternally; the Modifications of Matter, caused by the Motion it has in itself, by a Law eternal are

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ever the same, and from which they cannot ever be varied.

THIS *Matter*, modified by *Motion* into an infinite Number of various Forms, is that which I call NATURE. Of this the Qualities and Attributes are, *Power*, *Wisdom*, and *Perfection*, all which she possesses in the highest Degree. By Means of the *First*, she has always been able to form whatsoever she pleased, and what she knew to be requisite. With Assistance of the *Second*, she has been capacitated to distinguish what was convenient for the formed Beings, and to know how to provide the same. By Help of the *Third*, she has been perpetually employing herself in the Formation of a numberless Infinity of Species, all not only necessary and perfect, but inimitable and eternal.

NATURE



**NATURE**, being herself superlatively perfect, ever was and ever will be active; nor can she once cease from operating, even for the shortest Instant, or in the smallest Part of the whole Universe: Because Inaction is the very Summit of Imperfection. This constant and perpetual Operation is that which I term the *Course*, or the unalterable *Law of Nature*.

By **CREATION**, or **LIFE**, I mean a certain Modification of Matter, which forms a Body different from what it before was: And as to **DEATH**, I am going to declare my Sentiments concerning it.

**DEATH** is a Dissolution of the Corporeal Parts, the which, separating from each other, do then assume other Forms, and receive other different Mo-

tions: Because Nature, ever busied in creating and destroying, makes Use of the Parts of one Body destroyed thence to form another Body which she is creating. So that what befalls Creatures when they *die*, is the losing their pristine Form; nay, and losing the same intirely and visibly: Not after the manner as they are every Moment losing it, in the small Particles which exhale thro' the Pores of all Bodies in general; which (by reason they in part recover them thro' the Sustenance they receive from the Earth, Air, &c. or from the Aliments they take in) do change after a manner insensible or unapparent to our Senses: Notwithstanding which Imperceptibility, we in Time discover the said Mutations, as is to be observed in what we term the different *Stages* of *Life*, in all such Bodies as endure not so long, or at least not longer than our  
selves:

selves: Tho' in some certain Corporal Beings which are abundantly more permanent than Man, we cannot in any wise make a like Discovery, by reason that what we may call their *Infancy* must continue for perhaps A Hundred, or A Thousand Years, their *Childhood*, Two Hundred, or Two Thousand Years, and so on proportionably; as we behold in Metals, and in Stones, wherein it is not possible for us to discern the least Kind of Variation: Nevertheless we know of a Certainty, that no one Body at all is perpetual, and that every Being in general, sooner or later, answerably to its respective Solidity and Qualities, must inevitably undergo a Diffolution.

SUBJECT to this eternal and unalterable Decree is the Human Body, as are all other Bodies; nor is its State and  
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Condition more unhappy than theirs, but even the very same: Since the Human Body is most certain to lose nothing but only its Form, as I said before; for the Matter whereof it was composed exists for ever. So that, the same individual Matter remaining, and therein the same Motion everlastingly continuing, we positively ought not ever to say; That the Body which once was called a *Man*, a *Tree*, or the like, having lost *that* its Form, has therefore lost its Being or Essence; but that the Parts whereof it was compounded have, at the same Time, formed new Bodies, assumed new Shapes and new Lives. These indisputable Truths examined and established, we ought not to be under Apprehensions of losing our Existence when we die; since we only cease to exist in one sort, in order to begin to exist in another.

NEITHER



NEITHER can the silly Objection, usually made against this Sentiment, be of any Weight or Validity : I mean ;  
 “ That in case we ever had any previous Beings, before we assumed Humane Form, we should certainly have thereof some Notice.” This cannot, I say, be of any Weight ; since in order to have this come to pass, we absolutely must always have had Bodies organized exactly like these we now possess, to have enabled them to form like Impressions, and conceive the same Imaginations as were originally for them formed and conceived. If, when a Man is dead, the Parts of his Body should re-unite, and again form another Body in every respect like to his own, or, to say better, should all his own individual Particles return into their former Positions, each of them re-assuming its own pristine Station, it  
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is most evident, that the said Body would assuredly return to have the very same Sensations. But as Nature delights in Variety, she never forms twice one and the same Body, nor does she ever permit a Body, after Diffolution, to recover its pristine Form, even for a Moment ; from whence it occurs, that the Body or Bodies which succeed it, being differently organized and disposed, must consequently have new and different Sensations, or new and different Movements, from which Movements do proceed all the Operations of Bodies.

By this we see, that a Child of Six Years of Age does not remember any Thing of what he did in his Mother's Womb, nay, nor even the Actions of his Three first Years. And when he is arrived at Man's Estate, he no longer  
remem-

remembers what he did when he was Six Years old. And lastly, when he is grown superannuate, he utterly loses the Remembrance of all he ever has done, during the whole Course of his Life, excepting perhaps some of the most recent of his Operations: And this because the intire Disposition of his Organization has been fundry Times totally varied and diversified. From hence it proceeds, that the whole Time he has lived and operated, and whereof he now no longer retains any Memory, is to him the very same as if none of it all had ever been: Yet cannot it be said of him, that he was not in Life all that Time, or that he had not done abundance of Things, notwithstanding he cannot now recollect any Part of those his *quondam* Transactions; because to say so would be a very notorious Absurdity: Since we

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know by Experience, that, at different Times of our Lives, we have eaten certain Viands and Fruits, and had certain Recreations whereof we are now quite oblivious; yet cannot we deny our once having great Pleasure and Satisfaction in eating those well-seasoned Viands, and delicious Fruits, and in so recreating ourselves: And we also know, that our present Forgetfulness of all those Matters has not prevented our tasting and relishing the Viands and Fruits which we have since eaten, nor our being delighted with the Diversions which we have since taken.

FOR the very same Reason, if a Man, in changing State, does not any longer remember any of the Pleasures he enjoyed while he was in this Life, his having lost the Remembrance thereof will not be any manner of Hindrance



ance to his Enjoyment of new Pleasures in the new Life he is entering upon.

THE Fear of Death, therefore, with regard to Annihilation, cannot be natural; since the Annihilation of any one Body whatsoever is not to be met with in Nature: Neither can the Dread of passing from one State unto another be natural; since Nature delights in and is desirous of Change. The Fear of Death, I say, cannot be innate, since Infants, Idiots, the Mad and the Superannuated Persons, wholly destitute of Memory, have it not. No, it cannot be innate; since if it were so, it must be equally imprinted in all Mankind, which it is not, by reason that not only Infants, and those others above-cited, but even abundance of sensible Persons, in the very Flower of

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their Age, die without the least Sign of Fear or Terror.

WHENCE then does proceed this Dread? It proceeds from the *Knowledge* of a Danger: And this Danger is *known* either thro' some actual Experience, or else it is known without any such Experience, but merely from a Credit reposed in some one who tells a plausible Story of such or such Things being dangerous. Of these the *First* is real: The *Second* may be fallacious. However, neither the *one* nor the *other Knowledge* is innate, or born with us, but contracted long after our being born.

FOR Example: Let us suppose a Child of Five Years old, ignorant of the venomous Quality of Serpents, and whose Mother should present before him a Dove, together with a Serpent, finely speckled with beautiful Colours:

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Very probable it is, that he would more readily approach towards the Serpent, on account of its fine Coat, than he would towards the Dove. And let us suppose him grievously bitten by the said Serpent; it is most certain, that another Time he would endeavour to keep out of its Reach, to avoid being again so hurt; and his Dread would be very just and well-grounded. But now let us suppose, on the contrary, that his Mother should afterwards bring him a Swallow, and should caution him to have a Care thereof, filling his Imagination with a Dread of its doing him the same Damage as the Serpent had done him; doubtless he would be afraid of being hurt by that little Bird; and his Fear would be vain and ill-grounded.

FROM



From these Suppositions we plainly see, that the Dread of *Death* is not innate, but that it commences in us from the Time that we have *Knowledge* of the Danger of *Death*; as also that this *Knowledge* may be fallacious, when the same is not founded on Experience. Now the Dangers, which Men fear to encounter after *Death*, are not founded on Experience; since no Man could ever *die* Twice, in order, by the *First Death*, to *know* the said Dangers, and to *dread* them against the *Second Time* he was to *die*.

THIS Danger, which Men *know* not by Practice or Experience, is come to their *Knowledge* by these Means, *viz.* In all Countries, and at all Times, there have been found ambitious Men, who, not contenting themselves with that State of Equality which Nature had

had given them, took it into their Heads to thirst for Dominion over others; and because they could not, by open Compulsion, bring about their Designs, they employed Cunning and Artifice: And what has constantly occasioned their succeeding in those their Undertakings, has been the lamentable Ignorance of the People whom they sought to bring into Subjection: Because, they being ignorant, the others could make their Advantage of an Eclipse, a Comet, a Peal of Thunder, or of some other Phænomenon, or Accident, to induce them to believe that the Deities were incensed against them, and with those Signs were threatening to punish or destroy them, except those angry Divinities were immediately appeased. After this manner the Fear of the Gods came to take Impression in the Hearts of Men. This Impression made,

made, those Projectors began to teach the Methods of pacifying the Deities, prescribing to their too credulous Audience, Prayers, Fastings, Sacrifices, Vows, Offerings, &c. acquainting them which and which Things were to those imaginary Deities pleasing and acceptable, and which they detested and would most rigorously punish, not only *in this Life*, but also *after Death*. Thus did those daring Impostors remain Interpreters of the *Will Divine*, and Lords of the *Wills of Men*!

THIS Credence established in Human Minds, Men feared to *die*; not merely thro' a Dread or Reluctance to cease from being in Life, but for Fear of encountering new and more grievous Evils than any they had known or suffered while they were living. And what I here say is confirmed to us by

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Experience; since we see, that little Children, such as have not as yet been capable of receiving from their Mothers, &c. any Manner of Idea of the Pains and Punishments of the other Life, do die without the least Fear or Apprehension; neither do they undergo any Pain or Torment but what proceeds from the Disease which consumes them: But they have not their Spirits on the Rack with the horrible Contemplations of Infernal Flames, because they have not thereof any *Knowledge*: Contemplations! which render *Death* most dreadful to Men, and which cause them to suffer a Thousand racking Tortures, none of which they would undergo, were not their Minds clouded with the false Idea of a Danger which exists not. Let us then remove away this vain Fear from Human Intellects, and we shall see

D                      Men



Men will quit Life willingly: The which is exemplified in those who *die* Martyrs, who with abundance of Pleasure endure the greatest and most cruel Tortures, and most ardently desire to lose their Lives on that Occasion, because they firmly believe they shall not meet with that menaced Danger, since they cease to live purely for the Sake and Defense of their Religion.

THE false Ideas which we acquire thro' the evil Instructions which we receive from those who are intrusted with our first Education, are what cause in us this Fear of *Death*. The bad Principles which we suck in with our Milk are what, taking fast Root within us, do adulterate our Minds and corrupt our Imaginations. Let us then purify our Intellectuals, making Reflections on the Falsity of those Principles,

ciples, which derive their Origin only from the Malice and Impostures of Men. Let us pass a strict Examination on all *Beliefs*, and we shall know, that they are all the Offsprings of Human Wit and Policy; since they all have the very same Characters, and all the self-same Foundation, as I have clearly demonstrated in another of my *Performances*\*; and then we shall not fear *Death*. We shall not fear it, I say; because we shall then comprehend *Death* to be what delivers us from the Persecutions of our Adversaries, from the Tyranny of the Mighty, from the Disquiets which molest us, from the Anxieties which cruelly torment us, from the Infirmities which tyrannize over us, and, in a Word, from all Misery. Finally, it is *Death* alone which frees us from the slavish Bondage of

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\* In my *Historical and Political Discourses*. Dif. XI.

Men, rendering us all Equals, such as Nature created us when she gave us our Existence. To fear Death then is an Error: A truly great Error! Since the Infant, the Idiot, the Mad, the Superannuated, and the Maintainer of some fond Religious Chimera, fear it not, notwithstanding they are devoid of Reason; why then should it be feared by a Rational Man, having a Capacity of judging Reason, and of conceiving the Truths here exhibited?

IN order to our well handling this our *Second* Point, or Head, we must examine; Whether there are such Things as Good and Bad Morals, as is the vulgar Opinion: Because in discussing that important Question, we may easily discover, Whether or no it be lawful for a Man to deprive himself of Life.

THE Ideas which Men have conceived concerning Good Morals and Bad ones, are not innate, but really contracted, or acquired. For were they engraven naturally in the Hearts of Men, all Mankind in general must necessarily have them; which is not so: Since we are experimentally taught, that all whatever we call Bad, as Murder, Theft, Adultery, Fornication, Incest, Sodomy, Rebellion, Treachery, &c. have always been, and still are believed, by abundance of different People, to be Good; as Histories, both ancient and modern, do testify, and the several Customs of sundry Nations, in all Ages, do sufficiently confirm.

DO we not read, that Theft was esteemed a commendable and virtuous Action among the *Spartans*; and Adultery the same among both the *Romans* and



and the *Lacedemonians*? When the *Romans* had got as many Children by their Wives as they cared for, they might either lend or give their said Wives to others who were desirous of having Offspring by them. A *Lacedemonian* might ask a Husband, possessed of a beautiful Woman who had brought him fine Children, to lend him his said Wife, that he likewise might beget on her such fine Children: Nay more; if the Husband saw a sprightly young Man, hale, vigorous, and well-proportioned, he would intreat him to make Use of his Wife, that thro' his Means he might have a handsome Breed.

THE *Jews* imagined they did a Deed exceedingly pleasing in the Sight of GOD, when, with unheard of Treachery, they stole away the Goods  
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of the *Egyptians*: Nay, they believed that they acted most piously when they slaughtered such Numbers of innocent People, and possessed themselves of their Lands and Substance. The *Romans* thought they were doing a very glorious Action, when, violating the public Faith, they ravished the *Sabine Women*. *Minos* made a Law in *Crete* \*, which compelled the Husbands to separate themselves from their Wives, during a certain Time, in order to prevent the Birth of too many Children; and at the same Time gave general Licence to all so disposed, to quench their Concupiscence with Sodomy: Certain it is, that the *Cretans* held the Act of Sodomy in high Veneration, because they believed that *Minos* instituted it by Order from *Jupiter*. Fornication was deemed lawful among those of the

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\* Now Candia.

*Hebrew Nation* ; as was also what the Law terms Single-Adultery ; since from Scripture we learn, that *Abraham, David, Solomon*, and abundance more, were married, and yet had Concubines. The *Romish Church* forbids her Priests, &c. to marry, and suffers them to fornicate. The *Egyptians, Carthaginians, Grecians* and *Romans* esteemed those to be very vertuous Men, who voluntarily slew themselves, either to avoid falling into their Enemies Power, or for the Good of their Country, or to prevent their losing what Honour and Renown they already had acquired, nay and even if they did it only because they were weary of living. Those People also apparently believed themselves to be doing Actions superlatively grateful to the Supreme Divinities, while, with such impious Barbarity, they were sacrificing at their Altars such Numbers of Human

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man Victims. The Primitive *Christians* highly praised such Women and Virgins as killed themselves when they found they were in manifest Danger of having their Chastity violated. The *Drusians*, a People of Mount *Libanus*, have no Abhorrence to either Incest or Adultery, since they cohabit with their own Daughters, and, at a solemn Festival, on a certain Day in the Year, they interchangeably make Use of each others Wives, in Token of mutual Friendship. Every one knows that Polygamy, Adultery and Fornication are generally permitted to all Male *Mahometans*, since they may legally marry four Wives, and keep as many Concubines as they are able to maintain. Those of *Negapatan*, and of some other *East-India* Provinces, send their Daughters to the Temples, that they may be deflowered by the Priests,

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and believe that, in so doing, they make a most holy Sacrifice to their Gods: These young Maidens are conveyed to the Temples in a very large Chariot, at which Time many Men, out of the Ardency of a Religious Zeal, desperately cast themselves naked on the Ground in the Road, so that the Chariot Wheels, passing over their Bodies or Limbs, crush their Bones in Splinters, by which they imagine they die Martyrs, and therefore go directly and immediately to Paradise. The very same Sentiment and Belief had the Primitive *Christians*, when they spontaneously embraced Death to confess the Name of *Christ*.

THE *Caffirs*, a People of *South-Africa*, have little or no Regard to the Laws of Matrimony; and their Women, in Token of Gratitude to those  
Men

Men from whom they have received any small Favour or Courtesy, fail not obliging those their Benefactors with a Sight of their Nudities, the doing which Action unasked is, among them, considered as a very extraordinary Piece of Civility. The Idolaters who inhabit in the City of *Surat*, (appertaining to the Emperor of *Hindoostan*, otherwise called the *Grand Mogul*) after they are dead, being to be burned, their Wives voluntarily and joyfully go and cast themselves into the flaming Pile, together with the Bodies of their defunct Consorts; and this they do, because they believe they shall enjoy the Embraces of their Husbands in the next World, and also that thereby they shall gain a never-dying Reputation. The like is done by the Women of *Negapatan* before-mentioned, and also by

those of diverse other Parts of those Oriental Regions.

BUT still far more extraordinary is what is done by the Wives of those of the City *Castro*: For when the Bodies of their dead Husbands are laid in the long and straight Vaults appointed for them, those affectionate Widows spontaneously cause themselves to be likewise inclosed therein, where they most miserably perish with Hunger, Thirst and Stench. The Inhabitants of *Meaco*, Capital of *Japan*, do at every New Moon, sacrifice the Virginity of the most beautiful Damsel in the City; which Sacrifice is performed in the following Manner: The Maiden is, by her Parents, &c. delivered into the Hands of a Crew of nervous young *Bonzies*, or Priests, who conduct

duct her to the Temple, and lead her up to the Idol to whom the same is dedicated: This done, they extinguish all the Lamps, and take their Pleasure with her: When they are all sufficiently fated, they conduct her to a certain finely-illuminated Apartment, where they pass the Time in Mirth and Rejoicing, congratulating her on the Felicity she has enjoyed in the Caresses of the Holy Idol: They then convey her out of the Temple, and she is received with exceeding great Joy by the People, who venerate her as a Saint. Behold how, in all Parts of the World, Priests abuse Mens Credulity!

THE Civility of the Noblemen of the City of *Patania* (situate in the Gulf of *Bengala*) is so excessive, that they take a Pride in proffering the Enjoyment



joyment of their Daughters, Nieces, &c. to such Strangers as come thither; and, generally speaking, they themselves conduct them on board the Ships, that they may solace the said Strangers during their Abode in those Quarters; and all this is, by those noble Personages, done in so loving, so engaging, and so friendly a Manner, that it is not easy for the Parties thus obliged to counter-balance the transcendent Favour, even with the utmost Returns of Gratitude: And when the Vessels depart, those contaminated Lasses, extremely well pleased, return home to their Friends; and, instead of blushing on account of their having been thus prostituted, they glory at the signal Honours they fancy they have received.

In the first Voyages made by the *Spaniards* and *Portugueses* to *America*,  
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they were courteously received by those People, who came singing and dancing to meet them, offering them Fruits, — and their Women.

IN the Empire of *China*, Adultery and Sodomy are tolerated, in the Men, by the Laws both Divine and Human. The Husbands of the City of *Calicut*, in *East-India*, very lovingly interchange their Wives. The People of the Mountain *Albors*, in *Persia*, willingly sacrifice themselves to the Flames, when they are grown aged. The *Lacedemonians* caused their own Children to be smothered in the Mud, when found to be born with any natural Defect. And in Fine, many Nations greatly venerate, or at least willingly tolerate every one of those Things which, by the *Christians* and by sundry other People, are utterly condemned,

condemned, as may be seen in the best and most authentic Relations we have extant.

ALSO Rebellions and Parricides were and still are deemed most pious and glorious Actions, when undertaken and committed in order to free the Country from Tyranny: As *Pelopidas*, *Epaminondas*, *Thrasibulus*, *Hermodius*, *Aristoghiton*, *Philopæmen*, *Lucius Brutus*, *Publius Valerius*, *Marcus Brutus*, *Gaius Cassius*, *Cato*, with a Multitude of others among the ancient *Greeks* and *Romans*, who were both the Authors and Executors thereof, have been and ever will be very highly revered and esteemed.

AND in like manner among the *Jews*, those who rebelled against, or who killed Tyrants, as *Moses*, *Othniel*,  
*Ehud*,

*Ehud, Barack, Gideon, Judith, Samson, David, Jebu, the Machabees, and many more, were exceedingly commended, as the Sacred Scriptures do amply testify.*

AMONG modern Rebellions worthy of eternal Praise, are those of the *Hollanders, the English, the Switzers, and the Genevans*: Some to shake off the cruel and insupportable Yokes of the *Spaniards and Germans*, restoring Liberty to their Countries; and others to prevent their becoming Bond-Slaves to the Pope, and rid themselves of a Prince who went about to re-establish *Popery* in his States, and violated the National Laws by endeavouring to usurp the Rights of the People.

THE Parricides *Baltasar Gerard, Jacques Clement, Jean Chastel, and*  
F *Francois*



*Francois Ravillac*, believed they did most meritorious and holy Deeds, when they assassinated the Prince of *Orange*, and the Third and Fourth *Henries*, Kings of *France*, notwithstanding that the *first* and the *last* of those Three Princes were the best deserving Princes of their Times: The *Romish* Church, with Multitudes of her Laity, did extol and vaunt of the said Exploits; nay and several noted Pen-men scrupled not writing florid Apologies for those infamous Parricides, and among the rest, even the Pontiff *Sixtus V.* himself.

AND indeed all the greatest Inhumanities imaginable, Spoilings, Perfidies, with other the most enormous and detestable Perpetrations, are, in every Nation whatever, reputed just and commendable, provided the same are practised

tised towards such as are Enemies to the respective Creeds of the Perpetrators. Thus did the *Mahometans* believe they acted very piously, while they were barbarously destroying so many Nations of People, and usurping their Possessions, because they refused to submit to the Doctrine of *Al-Coran*. A like Belief and Opinion had our *Western Christians*, when they undertook the several *Croisades* against the *Mahometan Saracens*. Yet incomparably more inhuman were the *Spaniards* and *Portugueses* to some *Asiatic* and *African* People, but particularly to the *Americans*, than the *Mahometans* have ever been to even the most strenuous Opposers of their Religion: It being notorious, that to all those who will be any Way prevailed on to embrace the *Mussulman* Creed, they indulge with all the same Privileges, Liberties and

F 2                      Immunities

Immunities they themselves enjoy; and to those who will not, when they have intirely conquered them, they generoufly not only grant Life and a competent Livelihood, but suffer them, in Quality of Vassals or Subjects, to enjoy their Consciences unmolested. Whereas the *others*, with a more than ferine Savageness, cruelly and shamefully in a manner quite exterminated whole Nations of the Inhabitants of that new-found World, tho' the Majority of them had been forcibly compelled to profess themselves Converts to the *Catholic* Religion; and all this thro' no other real Motive, than that they might remain quiet Possessors of those opulent Regions which they so perfidiously had usurped.

WHAT greater Cruelty was ever committed by Man, than that in 1282  
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by the *Sicilians*? With a most horrible Perfidy they, in one Night, basely murdered all the *French* throughout that whole Island, in a manner merely at the Instigation of Pope *Nicholas III.* who favoured *Don Pedro*, King of *Aragon*: Nay so far did their pious Fury extend, that they ripped open the Bellies of all such *Sicilian* Women as were married to *French* Men, to destroy their Fruit, if they had any, that so they might extirpate the whole Race from that Kingdom.

NO less cruel and perfidious was the Massacre of the *Protestants* in *France*, in the Year 1572, whereat Fathers slaughtered their own Sons, Sons their Fathers, Brothers their own Brothers and Sisters, and all this on no other Account but because those miserable People were of a Religion somewhat



what differing from theirs. The like was done by the *Papists* of *Ireland*, in the Year 1641, who either cruelly murdered out-right, or caused miserably to perish about Three Hundred Thousand innocent *Protestants* in the said Island. In short, innumerable other Slaughters and most horrible Cruelties, from Time to Time, have been committed by Men, thro' the Motives of either Religion, Interest, or some Punctilio of Honour, all which have been and are still, by some such Monsters in Human Form, accounted for honourable Trophies.

THE Laws of both *Jews* and *Mahometans*, and even of most *Christians*, permit the Husband to kill his Wife, if he takes her in the Act of Adultery, and likewise the Man with whom she commits the Fact. Finally, every  
one

one knows, that all the Murders, Ravages and Deeds of Perfidy, which Men commit when they are at War with each other, are not only authorised by their respective Laws, but are also looked on as commendable and glorious Actions. But in Regard to Truth I will add, that notwithstanding it must be acknowledged, that the Majority of *Christians* have been and so still continue, the cruellest and most blood-thirsty People in the whole World, nevertheless we are not to impute this either to *Christ*, or to his Law, since he every where commands Mercy and Equity, but the Fault must be laid at the Doors of such *Christians* as act so contrary to the Principles of the Gospel.

Now, among such a Diversity of Sentiments as we meet with in the World,

World, amidst so strange a Confusion, I would fain know, where we shall find a Man really endowed with so much Wisdom as to teach us, Which are the Things honest or dishonest, just or unjust, good or bad. Many People declare certain Things to be honest, just and good, they commend and practise them: Many others proclaim the same Things to be dishonest, unjust and bad, they execrate and fly from them. These are Men, and so are the others. Who is to be the Judge between them? A Man. Certainly he cannot, because he is a Party. An Angel indeed might determine the Matter between them, did we but know where any of the Angels were to be found: But the Mischief is, our modern Astronomers having forced their Way thro' the Em-pyreum, and even annihilated its very Name, with the Infinity of Suns and Planets



Planets which they have discovered, have also consequently dispersed and driven away the very Angels themselves from their ancient *Paradifial* Abodes, and now it is not known what is become of them.

Who then must instruct us how to discern, which are the good and which the bad Morals? An Oracle? A Prophet? These certainly may unveil to us this great Mystery: But the Difficulty is to know which of them all we are to credit; since all of them are different in Opinion.

If we should give Credit to *Bre-mau*, the Prophet of the *Brachmans*, or *Gymnosophists*, and of a very considerable Part of the *Oriental Indians*, we must then condemn what has been taught by *Confucius*, the God *Fobe*, *Moses*,



*ses*, *Christ*, *Mahomet*, and so many others; because what he taught is quite contrary to what is enjoined by the others. If we would believe in *Confucius*, or in *Fohe*, Prophets and Legislators of the *Chineses*, we should be liable to the same Inconveniencies. If we believe in *Moses*, we shall disobey *Christ*, and the others; since *Moses*, not long before he died, commanded his People to observe for ever the Laws and Statutes which he had taught them, such being the Almighty's Pleasure. Now whether or no his Precepts were contrary to those of *Christ*, we may comprehend by these Words. " You know, says *Christ*, that  
 " *Moses* commanded you to take an  
 " Eye from him who had deprived  
 " you of one of your Eyes, and a  
 " Tooth from him who had taken a-  
 " way one from you: But I command  
 " you

“ you not to resist those who do Evil  
 “ unto you; and if any one smites  
 “ you on the Right Cheek, present  
 “ unto him also the Left.” If we sub-  
 mit to the Doctrine of *Christ*, we  
 are obliged to detest that of *Mahomet*,  
 and those of all the others. The same  
 would happen were we to embrace that  
 of *Mahomet*. Behold then, we are more  
 imbroiled than ever.

I KNOW, that the *Jews* and the  
*Christians* will tell me, that it is our  
 Duty to acknowledge and believe in  
 the True Prophets, that is, those to  
 whom GOD hath truly manifested  
 his Will, as appeared from the Mira-  
 cles which they performed, and from  
 the particular Graces which the Al-  
 mighty conceded to them in Proof of  
 their Divine Mission: But those who  
 are Followers of the other Prophets

will also tell me the very same. The Reply made me by the *First* will be: " That the said Prophets performed " their Miracles in the Presence of " many different Sorts of People, and " that the Truth thereof is attest- " ed by many in their still-extant Wri- " tings." The *Second* will encounter me with the self-same Argument. The *First* will add, " That abundance have " confirmed the Verity of those Mis- " sions with the Spilling of their last " vital Blood." The *Second* will likewise alledge; " That they also had " and still have Numbers of Martyrs " who suffer Death in Defense of those " Laws which they received from their " Prophets."

TO whom then are we really to have Recourse, in order that the naked Truth may appear with regard to the Good-

Goodness or Badness of Morals? I do not know the Person: But this I am most certain of; " That if to all the  
 " wise Men in the World, who are  
 " not prejudiced in Favour of some  
 " Error, was to be put the same Interrogatory which was put to *Christ*  
 " by *Pilate*, when he said to him,  
 " *What is Truth?* they would wisely,  
 " in Imitation of *Christ*, remain silent, and would not rashly pronounce  
 " their Judgment on a Thing they  
 " know not."

SENSIBLE I am, that those who pretend to the Knowledge of what is morally good and morally bad, honest and dishonest, do ground that their imagined Knowledge on the Remorse of Conscience which Men do feel after having committed a Crime, and on that Blushing in the Countenances of those



those who do a dishonest Deed, and on the Joy and Satisfaction People conceive in doing good Actions. These are the strongest Reasons they alledge to prove, that the Notion of good and bad Morals, Honesty and Dishonesty, is ingrafted in us naturally. But every one may easily free his Mind from so gross an Error, by considering and reflecting, how various and different are the Motives which occasion Remorse and Blushing; and how the same Things which cause Remorse in some, give to others the highest Satisfaction imaginable.

FOR Example: A *Christian* will be well pleased at hearing *Mahomet* rail-  
ed against; as will a *Jew* to hear *Christ*  
blasphemed: And both the *one* and the  
*other*, supposing they are fully persuaded  
of the Verity of their respective Re-  
ligions,

ligions, will conceive the greatest Horror at hearing their own Prophets so blasphemed; and if by Accident they happen to drop a disrespectful Expression concerning them, they are afterwards extremely grieved. In like manner, a *Mahometan* enjoys his four Wives, together with several Concubines, without ever feeling the least Tincture of Remorse. On the contrary, a *Christian*, even if he follows loose Courses, has his Intervals of Repentance. A *Mahometan* will curse the *Christian* who suffers a cruel Death rather than he will become a *Mussulman*, and on the very same Motive a *Christian* will highly condemn the *Mahometan*; yet they both willingly die Martyrs for their Religion, and both the *one* and the *other* conceive a Joy and Satisfaction in depriving of Life those who are Enemies to their Creed. And it is the same  
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in all other Human Operations, as we have said and proved in examining the Opinions of many Nations utterly opposite and contrary to each other. By all which it is evident, that Remorse is not natural, but contracted from the Ideas which we form of Things long after our Birth.

For if Remorse was a Thing innate, all Mankind in general, none excepted, would infallibly feel it in their Consciences when they have committed Murder, Adultery, Theft, or any other flagrant Crime; which is not so, since Experience teaches the contrary. From whence we ought to conclude, that Remorse is no other than the Offspring of Education, or an Effect of the Notions which those who breed us up give us concerning the Goodness or Badness of Human Actions. As the *Cretan,*

*tan* and *Chinese* have not any Horror to the filthy Act of Sodomy, because none ever taught them that the same was bad, but their Laws declare it rather to be good, and that they ought to do it. On the contrary, the *Jew* and the *Christian* have it in the utmost Abomination, because, almost from the very Cradle, they learn that it is a very monstrous Evil, and in that Belief they are brought up. For the same Reason, the *Protestant Christian* laughs at and despises Confession, commanded by the *Romish Church*, and never feels the least Remorse for so doing: Whereas the *Roman-Catholic* cannot ever enjoy Peace of Mind if he has not Recourse to his Ghostly Father. A *Protestant* will trample under Foot and use in the most scornful manner a Consecrated *Hostia*, and will feel great Satisfaction in so doing, believing he does

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an Action very pleasing in the Sight of GOD: But a good *Roman-Catholic* will not ever dare to do any such Thing, because he believes he should commit a most execrable Sacrilege, and would sooner suffer the most cruel Death than commit it. In *Sicily, Spain, Portugal, &c.* a vertuous Woman, or Maiden, would blush extremely to be saluted or kissed by a Man; or if he should see her naked Breasts: Whereas, at the same Time, a *French* or *English* Damsel, alike vertuous, suffers it without the least Disturbance or Emotion; and this because the *First* have been taught, that those Things are indecent, and the *Second*, that they are allowable: *Et sic de cæteris.*

LET us then conclude, that the Conscience which People make of Things called morally good and morally

rally bad is not real; seeing that the self-same Action which by many People is reputed bad, is by many others pronounced good : And this Notion cannot be innate, because it is not universal, but merely local and particular. So that we ought to say, if we would speak sensibly, that Adultery, Theft, Murder, &c. are, by the Laws of some Nations, pronounced to be bad Things, and as such condemned; and, by the Laws of some other Nations, they are declared to be good, and as such commended; and this according to the Necessity the People were under of so declaring those Actions, when they first formed their Societies, or according to the Motives which the several Tyrants and Usurpers had, the more easily to hold in Bondage those People whose Rights and Liberties they had usurped.

HENCE, if we would truly distinguish which is the Local, and not Moral Good or Evil of a Society, we ought to examine which are the Things which contribute to the public Quiet and Happiness, and to call those Things good; as also those others which conduce towards its Disquiet and Ruin, and to call them Evil: And in this Case, the said Society may, with all Certainty, know what Things are good, and venerate them, and what are evil, and condemn them: But what may have been received by one Nation, and may be convenient for it, ought not, nor cannot serve as an infallible Rule to all the rest, since it may be to their Detriment; “ Because Human Laws  
 “ and Institutions are not unlike to cer-  
 “ tain Simples, which to some Bodies  
 “ are salubrious Remedies, and to o-  
 “ thers they are mortal Poisons.”

BESIDES,



BESIDES, if we examine into the Causes of Human Operations, we shall discover them not to be free, but constrained :— So that the Actions of Men not being voluntary, they are not therefore to be blamed for what they do, be it ever so bad ; since there is not any Thing bad but what is spontaneous. All Beings then, answerably to their Organizations and the Motions given them, are determined to operate after such or such a Manner : If in their Operations they meet any with any Obstacle, or any Thing to impede their natural Course, they neither do themselves suffer Violence, nor cause others to suffer it ; but if the said natural Course be hindered or interrupted, those Beings become disordered, and also put into Disorder whatever other Beings they meet with, thro' the Efforts they use to operate according to their Nature.

FOR



FOR Example: The Nature of Smoke is to ascend. If it can freely exhale thro' the Air, it occasions not any Damage at all: But if it finds itself pent up in any Place whence it cannot evaporate, that whole Space and Circumference by little and little fills with its tenuous Particles, and if any Animals are there, they therewith are suffocated.

IN like Manner, the Nature of a rapid Torrent is to hasten towards a lower Bed: If it meets not with any Obstacle in its Course, it does no Mischief; but if a huge Rock, loosened from the impending Mountain, stops its Passage, it presently swells, overflows its Banks, drowns the neighbouring Plains and ruins all the Vegetables, &c. there growing.

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THE Nature of a large flourishing Tree, also, is not to drop its Limbs, or to fall down on the Ground, but to have its Limbs strongly knit together, and to increase proportionably to the radical Moisture it contains: Notwithstanding this, a furious Gust of Wind shall dismember it, or perhaps quite root it up and cast it on the Earth, and with the Fall it may kill several Reptiles, and destroy a Number of Plants and Shrubs which lived and grew underneath.

LET us now suppose, that the *Beings* which were damaged by the *Smoke*, the *Torrent* and the *Tree*, had Utterance and should complain: The *Animals* would say to the *Smoke*; “ Why didst thou suffocate us?” The *Vegetables* to the *Torrent*; “ Why didst thou overflow and drown us?” And the *Reptiles*,

*tiles, Plants, &c. to the great Tree;*  
 “ Why didst thou crush and destroy  
 “ us with thy enormous Weight?”  
 The *First* would reply; “ Because I  
 “ could not freely exhale my self thro’  
 “ the Air.” The *Second* would answer;  
 “ Because the Rock turned me  
 “ from my Course, and compelled me  
 “ to sally out of my Bounds.” And  
 the *Third* would say; “ Because I was  
 “ not able to resist or withstand the  
 “ Fury of the impetuous Wind. Com-  
 “ plain therefore (*all Three would say,*  
 “ *and with abundance of Reason*) of  
 “ those who constrained us to do as  
 “ we did, and not of us, who acted  
 “ contrary to our Wills and Natures;  
 “ for it is not we who are the Au-  
 “ thors of either yours or our own  
 “ Damages.”

HENCE

HENCE may we comprehend, that Men are not blameable when they commit Crimes; since, by various Causes, they are compelled so to do. Suppose, for Example, a very honest Man is, thro' several unexpected Accidents, reduced to Poverty: For some Time, his honourable Principles, together with the Dread of Punishment, here and hereafter, refrain him from Theft or Robbery: But afterwards, his Misery increas'ing, he exposes himself to a distant and uncertain Evil to avoid one which is most certain and present: Thus he resolves upon a Robbery, being sure that thereby he may somewhat alleviate his Misery; and the more willingly because, hoping not to be discovered, he flatters himself that he may preserve his Reputation, escape the Punishment of

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Man,



Man, and also appease the Almighty by Repentance : This Man being now determined on the Enterprize, he may likewise kill the Person whom he goes to rob, on account of the Resistance he makes, or perhaps to avoid his being by him detected, and delivered into the Hands of Justice ; yet this Robber does not take away the other's Life out of any Hatred he bore him, but merely thro' the Necessity he lies under of Self-Preservation : From all which it plainly appears, that the mere Necessity of providing himself with Requisites to prevent his perishing with Cold and Hunger, and his being detected, caused him to commit both Theft and Murder, neither of which Crimes he would ever have committed had he not wanted Necessaries.

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IN like manner, a young Virgin, shut up in a Cloister, or held in unsufferable Slavery and Confinement by her Parents, will be guilty of frequent Pollutions and many other leud and indecent Practises, in some Measure to mitigate the Boilings of her Concupiscence, because she cannot gratify the forcible Stimulations of Nature, being thus separated from Men.

THIS foolish and unjust Separation of the different Sexes of our Species, which is practised in many Places, occasions not only such Pollutions, but has also contaminated and perverted the natural Genius of Men: As we evidently see throughout the Dominions of the *Mahometans* and *Roman-Catholics*, the Majority of whose Females are shut up in *Seraglios* and

*Convents*, and where the *Husbands* are excessively jealous, the *Men*, for Want of *Women*, addict themselves to the detestable Practise of Sodomy. Some may tell me, there are *Sodomites* also in *England* and *Holland*, tho' the *Women* have there a very great Liberty. But I shall anticipate them, by saying, First, That they are in very small Numbers in Comparison with those to be met with in the Countries I mentioned; and Secondly, That even most of those few who do it, are such as are unmarried, and are either poor, miserly, timorous or ugly; and, not having *Women* of their own, and not being able, thro' their Poverty, Avarice, Fearfulness or Deformity, to corrupt those of their Neighbours; and also, on another Hand, being apprehensive of being infected  
by

by resorting to such as are too common, and being likewise weary of their over-frequent manual-Pollutions, they fall into this accursed Vice, not having other Means of cooling their Libidiny.

I know that many People are Thieves and Sodomites, without their being necessitated by any of these Causes above-cited as Causes of so doing; and truly these seem to be very blame-worthy, because they steal, having wherewithal to live, and abuse Catamites, having it in their Power to make Use of the proper Sex. There are some who attribute these Disorders to a bad Inclination or Nature inherent in these Men, being in themselves naturally disposed to Evil; but they are mistaken: Since Human Nature,



Nature, simply considered, disposes not either to Good or Evil, but merely to Self-Preservation, as we see in other Animals, and in Men really Savage, or intirely free and independent of each other, all which practise whatsoever they think necessary for their Support, or for which they have an Appetite, without examining whether it be good or bad, honest or dishonest, just or unjust : But it is not so with those we call Civilized Men, who have strayed away from the Laws of Nature in order to submit to other Laws of their own establishing, and opposite to the original ones in almost every Respect; since these teach, that certain Things are good and just, and must be done, and that certain other Things are bad and unjust, and must be avoided; so in this Manner Human Nature is become

come changed and perverted; in as much that as Men have pronounced many Things for good which, *in rerum naturâ*, are bad, and abundance of other Things are cried down by them as bad which, *in rerum naturâ*, are really good, they have totally contaminated their Minds; since their natural Ideas being changed, their Inclinations become also changed, but not intirely: Because *Nature*, reigning in the Hearts of Men, urges them to obey her, and *Education*, being possessed of their Intellectuals, constrains them to do Things which offend Nature. From this perpetual Contrast all Disorders are derived, as we may see in the following Examples.

A VIRGIN, prepossessed in Favour of Virginitie, will constantly despise  
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the sweet soothing Remedies which the benign Mother Nature shall present for the Easement of her Pains, to lead a most unhappy Life under the cruel Yoke of Education ; and this, truly, because she stupidly believes Barrenness to be a superlative Good, when it is no other than a superlative Evil, as tending to the Annihilation of the Species.

ON the contrary, another Virgin, notwithstanding the strong Stimulations of Honour, shall be forced by Nature to yield to the Desires of a faithful Lover, and in a short Space of Time shall reap the Fruit of his sweet Embraces. “ My dearest Babe!  
 “ (*will she cry*) how tenderly do I  
 “ love thee; because thou art the  
 “ pretty, innocent and lovely Pro-  
 “ duct

" dust of my Love! Yet I pierce thy  
 " Veins! by thy Death to conceal that  
 " my Shame and Infamy which thou  
 " by living hast unvoluntarily divulg-  
 " ed! If the justest and most delecta-  
 " ble Actions can truly be termed  
 " shameful and infamous! Pardon me  
 " then, thou dear and most beloved  
 " Pledge of my tenderest Affections, if  
 " I deprive thee of that Being which I  
 " gave thee; since the taking away thy  
 " Life is the sole Means of preserving  
 " both my Life and my Honour! And  
 " thou, O Sacred NATURE! who  
 " knowest the wretched Condition of  
 " Mankind, compelled by the Vio-  
 " lence of thy fiercest Enemy, *Edu-*  
 " *cation*, to perpetrate Deeds which are  
 " so very repugnant and contrary to thy  
 " Wisdom and thy Justice! grant thy  
 " Pardon to those who, constrained to

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offend



“ offend thee, chuse always the least  
 “ Offence, as I have done in killing  
 “ my pretty Babe to preserve my own  
 “ Life and Reputation !”

IN these, and in still stronger and  
 more pathetic Accents, would the dis-  
 console and innocent Mother, with  
 very great Reason, lament her Misery.  
 And with the very same Reasons might  
 a Murderer, a Thief, or any other De-  
 linquents excuse themselves ; because,  
 either by Nature, by Education, or  
 by Habitude, they are always forced to  
 their Operations, as has before been in-  
 timated.

EDUCATION and Habitude are a  
 Second Nature, and as such are capa-  
 ble of corrupting and changing the  
 natural Dispositions both of the Mind  
 and

and Body; since we see that a Man who has habituated himself in a Belief or Opinion, tho' ever so false and absurd, as is that of *Transubstantiation*, or any other Trumpery no less stupid and ridiculous, he cannot abandon it, notwithstanding Reason and all the Senses are continually convincing him of its Falsity.

IN like Manner we know, that Nature has given to Men an Equality of Strength in their Arms: Nevertheless, he who, for the greatest Part of his Life, has used his Left Arm, will have his Right Arm abundantly weaker, and it will be of very little Use to him, in Comparison with the other.

WE know likewise, that a Clown, who has long habituated his Ear to the dismal, discording Tone of a catterwauling Bag-pipe, will always prefer the rude Noise of that vile Instrument to the perfect Harmony of the finest Opera. For the same Reason, the Inhabitants of some wild Mountains, &c. who have constantly been accustomed to drink only Water, and to feed on coarse Bread, would be greatly put to it were they to eat a few Days at a great Man's Table, where they must drink the richest Wines, and eat the most dainty Cates, but not be allowed any Water, nor such black Bread as they used to feed on. So also a Bird, grown old in a Cage, and always fed with hard-boiled Eggs, if let loose in a Wood, where Numbers of its own Species joyfully feed

feed themselves with Fruits, Seeds, or Herbs, would perish with Hunger, not being used to those Foods.

B u t fully to demonstrate the strange Potency of Habitude, it suffices to say, that it can even blot out of the Hearts of Creatures the very Love and Desire of Liberty, and make them fond of Confinement. This we may observe in those Birds which are brought in their Nests and bred up in Cages, wherein they are grown old, which, even if the Door is left open, love rather to remain Prisoners in that narrow Confinement, than to go out and enjoy the Pleasures of the delightful Fields, and to sport themselves in the vast Regions of the Air.

T H E



THE like happens to Men when, thro' some tedious Indisposition, or other Accident, they have been many Years confined within Doors, they never care to go out afterwards: And I my self remember to have seen a *Turkish* Slave, in one of the *Maltese* Gallies, who was aged above Sixty, of which Time he had passed Forty Years in Chains, and had got together a considerable Sum of Money by Trading, yet did he refuse to purchase his Liberty, which was offered him for a very Trifle, saying; "He  
 " could never live contentedly in  
 " changing the Condition of Life to  
 " which he had habituated himself."

FROM hence I conclude, that if Habitude or Use can induce Men to despise Liberty, the choicest Viands  
 and

and the sweetest Harmony, for the Sake of Bondage, and of Things Coarse and insipid; it can also make a Man, who has been accustomed to commit Sodomy in his Youth (when he was at some College, or University, where those youthful Filthinesses are practised) to continue in that abominable and depraved Taste, and to hate the Female Sex so long as he lives.

AFTER the same Manner, another who has been accustomed to live in Grandeur, happening to be reduced to a lower Ebb of Fortune than will suffice to satisfy that Ambition habituated in him, does no worse in Stealing, to gratify it, than does he in whom Honour is habituated, and kills the Person who goes about to rob him

him of it; and as it is impossible for a Person truly honourable to suffer the least Injury offered to his Honour without resenting it, so likewise is it impossible for a Person who is ambitious not to put in practice all the Methods which he thinks proper to satisfy his Ambition; and for the lustful Man those which will gratify his Lust; and for the covetous Miser such as will content his Avarice; and lastly, for the vindictive Man those which may satiate his Revenge: " For Human Passions  
 " are like the Winds, of which the  
 " strongest hurries away the Ship where-  
 " ever they please, without consulting  
 " its able Pilot; and just so does the  
 " predominant Passion determine the  
 " Actions of Man, without consult-  
 " ing Reason."

NOT-

NOTWITHSTANDING that I have proved Men not to be essentially blameable for the Crimes they commit, since they are always forced either by Education or Habitude to commit them; yet, in Regard to Truth, I must also say, that I do acknowledge that there really are such Things as Physical Good and Physical Evil, the which I will set down, to the End that Men may, by pursuing the one and flying from the other, make themselves happy.

PHYSICAL Good and Evil, then,  
do consist either in obeying, or in  
transgressing the most Sacred Laws of  
Nature: We obey them, in grant-  
ing her whatever she desires; we  
transgress them, in opposing her just  
Pleasures, or in doing Violence to  
L her;



her; and this is done by depriving Nature of those Things for which she has an Appetite, or by forcing her to do what she does not desire: From Obedience is derived the Physical Good, and from Transgression derives the Physical Evil.

LET us express ourselves more clearly. Provident Nature has ever formed all Things which were necessary for the Maintenance of her Creatures, and has always given to each Individual a full Liberty of making Use of every Thing requisite and convenient for it, and never failed to endow it with a Knowledge to discern the good from the bad, that it might enjoy the one and abstain from the other. Because as all the Productions of Nature are perfectly good,

good, when applied to the Use of those Creatures for whom the same were produced, nevertheless they become most pernicious, when employed for the Service of other Creatures for whom they were not designed. Moreover wise Nature has always bestowed on them a proper Sensation, to direct them in all their Operations: By this, when Animal Creatures are wearied, they feel that they are in Need of Rest; when hungry, of Food; when thirsty, of Drink; when they are stimulated with the Motions of Concupiscence, they require Coition; and so of all the other Necessities to which each of them is subject, according to its respective Species. If therefore they grant to Nature that which she requires, they enjoy a good State of

Health, and live long and happily ; but if they 'are not obedient to her Will, but either deprive themselves of what is necessary for them, or do Violence to Nature by drinking when they are not thirsty, eating when not hungry, using Coition when not stimulated by the Flesh, and in short by any Kind of Excess, they are severely punished for their Transgression, with Pains, Diseases, and frequently with untimely Death: " So  
 " jealous of her Laws is the *Goddeſs*  
 " NATURE!"

THESE her Laws may be transgressed diverse Ways; such are Superstition, Avarice, Ambition, and False Honour: Since when these possess themselves of Human Minds, they deprive Reason and the Senses  
 of

of their Faculties, and render them impotent; and from this Impotency of Reason and the Senses Mens Misery and Slavery deduce their Origin: So that if Men would avoid those Evils, they necessarily must govern themselves according to the Dictates of Reason and their Senses, and not according to the pernicious Maxims of those accursed Children of Education.

NATURE'S Scope in the Creation of Animals is, as we have observed, their Felicity: But because she knows that Men, thro' the Fragility of their Intellects, may easily lose it, the Goddess Nature, I say, always just and benign, that Mankind might not have Cause to complain of her, as a cruel Stepmother, rather than a  
kind



kind compassionate Mother, gives them Life, on this Condition; that they enjoy the same so long as it is sweet and agreeable, and that they may restore it to her immediately when it becomes loathsome: Seeing that Nature, having proposed Man's Good and not his Ill, and being an irreconcilable Enemy to all Violence, cannot compel him to live when he is become miserable or unhappy. To this Effect, she has given to Men an intire Liberty to quit Life when it is become troublesome to them.

THAT this is the true Intention of Nature, cannot be doubted; since to every one it is apparent, that there are a Thousand Doors open whereat to issue out of this vital Prison,

son, which could not have been, had not Nature left them so.

THESE Truths being known, a Man ought not to be apprehensive he is doing Ill when, tired and tormented by Life, he deprives himself of it; seeing he therein makes Use of a Right which none can take from him. This is a Right which does not only belong to Man, but also to all other Animal Creatures, the which do know how to make a better Use of it than he does; since they, having always lived according to the Natural Laws, their Intellectuals have not been corrupted by Education: For which Reason, when any of them happen to lose their Liberty in their Old Age, or after their having been long accustomed to

to the Enjoyment of it, they always prefer Death to Bondage : And I myself remember to have seen, besides the Scorpion which stings itself to Death when surrounded with burning Coals, diverse Animals, both Winged and Quadrupedes, which would famish themselves with Hunger and Thirst, tho' they had both Drink and Food more than sufficient; and this because they could not enjoy any Consolation on account of their having lost that Blessing, with the Value whereof they had been so long acquainted.

A MAN ought not to believe he does any Wrong to the Society he chances to be a Member of, in depriving himself of Life : For Societies were founded for the Benefit  
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of Men; and therefore when a Man ceases from reaping Benefit therefrom, with Reason he may therefrom separate himself, and more especially if the said Society was formed without his Approbation or Concurrence; since no Man is tied down to stand to any Agreement made without his Participation, or against his Will: And notwithstanding the *Jews*, the *Christians*, and the *Mahometans* pretend the contrary, by forcing People to continue in the Religion wherein they are born, I do aver and maintain, that this Violence is unjust and abominable; since a Man is no more tied to be a *Jew*, a *Christian*, or a *Mahometan*, on account of his having been Circumcised, or Baptised, when he was an Infant, than if his Parents, or the

M                      Priests,



Priests, at his Birth, had bound him to love (when arrived at Man's Estate) a Woman to whose Beauties or Deformities, good or bad Qualities, he should be an utter Stranger.

A MAN is not an Enemy to his Existence when, quite tired and oppressed, either with Poverty, or Contempt, or Sicknefs, or Bondage, he shall voluntarily cease to live: Since, if it be a Thing natural always to chuse the least Evil when Evils are not possibly to be avoided, it is a most natural Thing to have Recourse to Death, to get free from the Evils and Miseries of Life: So let us suppose Men not liable to those Calamities which molest them during their Life, nevertheless ought they always to run to Death without staying

staying for it; since they all know that, by a Decree eternal, they are condemned to die from the very Moment they are born; and as the Sort of Death each Man is to die is uncertain, and as most Sorts are very painful, a wise Man, finding himself to be approaching his End and Dissolution, either thro' Age, or the Indispositions attending him, and not having the least Hope or Prospect of ever enjoying any more of the Pleasures of Life, would do a most wise Action in making Choice of the Kind of Death which appeared to him to be the pleasantest, in order to evade that most grievous one to which he is sentenced: And in so doing, he would demonstrate himself a true Friend to Himself.

IN short, a Man ought not to imagine that, in depriving himself of Life, he any way discomposes the Order of Providence; since the eternal Laws of Motion cannot, in any wise, be varied, or altered, on account of a Creature's living a longer or shorter Space of Time, that is, its changing sooner or later the Modifications of its Matter: Because Nature being most potent and most wise, and operating incessantly in all Matter, the Consequence is, that her Operations are always superlatively perfect; so that it little imports that the Matter which formed the Body of a Man assumes the Form of a Million of Worms, or of other Beings, that of round it becomes quadrangular or multangular; the smallest Atom is ever of  
some

some signal Utility to the infinite Designs of that most industrious Architect.

THE foolish Prepossession, which Men have in Favour of their own Species, is a Child of Ambition, and this is the Child of Education: Since, even from their very Birth they are taught, that *They are the most perfect of all Beings; as being the lively Images of GOD, who created all the others purely for their Use and Service.* Reason being confused and rendered stupid with these vain and nonsensical Ideas, Man believes that the Destruction of one of his Kind, or Species, must needs put into Disorder the whole Frame of Nature; and does not consider, “ That a Man more  
“ or a Man less, nay the whole Race  
“ of



“ of Mankind united, and a Hundred  
 “ Millions of Worlds, a Thousand  
 “ times greater and more beautiful  
 “ than this our Terrestrial Globe, are  
 “ no other than a very diminutive Atom,  
 “ whose existing or not existing is not  
 “ so much, with respect to the Im-  
 “ mensity of the Universe, as is a sin-  
 “ gle Drop of Water in Comparison  
 “ with the vast Ocean! ”

LET us then conclude; *That a*  
*Man, weary or satiated with living,*  
*may die when he pleases, without offend-*  
*ing NATURE: Since in dying, he*  
*makes Use of the Remedy which She*  
*kindly has put into his Hands, where-*  
*withal he may cure himself of the Evils*  
*of this LIFE.*

F I N I S.



